

Questioner. Gururaj, some of us find it difficult to understand the meaning of acceptance. How much is surrender necessary for acceptance and what part does devotion play in both?

Gururaj. We basically come to examine what acceptance is and what does acceptance imply. Good. What are we trying to accept? That is the point most important. Throughout life there are many things we accept and as the Serenity Prayer goes that 'We try to change the things that we can and those things that can't be changed we accept'. In other words it really means looking at ourselves, at our weaknesses and our strengths and accepting them for what they are. Most people live in a projected world. They live with an idea of themselves, who they think they are, not who they really are. Good. So, the process would be this that by self-examination, without any exterior aid, one could really find that which is lacking or that which is in over abundance. And by finding that, we slowly come to understand that are accepting ourselves. I accept myself as a human being. That is very important to understand. Now as I accept myself as a human being, I would also know that there are other forces which make me a human being. For example, I have animal instincts in myself, good, and I have godly instincts in myself too. So accepting myself as a human being, I would also consider both the other aspects that are within me. Good.

Now animal instincts that are within me has to be disciplined if they cause harm to myself and to other. So with the principle of acceptance, discipline becomes very important, for to live an undisciplined life is living an animal life. And yet you'd find many animals so well disciplined within themselves because of a natural force that pushes them on. That we call, they proceed instinctively. And being pushed on by these various evolutionary natural forces, their instincts are always fitted to themselves. For example if a tiger kills, it is his nature to kill. It is not wrong. But for a human being to kill another, that would be wrong. So the human being is reverting to the animal instincts in him which he has inherited from past lives and past experiences. So, to be able to accept oneself as a human being, one has to know what a human being is. And this is very easily known by very brief study of Scriptures that tells one of the various do's and don'ts that make a person a human being. Right.

Now, we have the instrument within us to be able to discriminate this. We have thinking ability and because of this thinking ability if rightly used, we develop the discrimination to know that we are human beings and we have to live as human beings and that human nature, which is the highest form of manifestation on this planet earth, the highest form of manifestation has to be lived accordingly. It is only when we do not live according to our own natures that we raise conflicts within ourselves and we fail to accept ourselves. So, the first point would be that man strives to accept himself. And by accepting himself, he is in a position to be able to accept everything else around him. His perspective changes

and that which seemed so horrible to him a little while ago, would now seem more beautiful to him because he is looking at it as a human and not as an animal.

So that discrimination has to be developed by oneself. It is no use trying to analyse the mind to find discrimination. Analysis is not necessary discrimination, because all forms of analysis are biased. All forms of analysis are patterned. If you visit some other country whose customs you do not understand, so with your analytical mind you'd find those customs entirely wrong because it does not fit in with your upbringing, your learning, your circumstances and your lifestyle. So analysis does not form any part of discrimination whatsoever, yet it could be used as a tool if analysis is used objectively. But it plays a very minor part. True discrimination comes only when one can really be quiet and silent within oneself and that is of course what we teach. Then a spontaneous thought arises within one and that spontaneity would be of such power that we would have the ability to accept anything and everything, anything and everything firstly of ourselves. If I am lame, I accept that lameness. If I am blind I accept that blindness and I would not indulge in wishful thinking that I should not be blind and if I were not blind I would be doing this and I would be doing that. So here a fantasy world is conjured up. Most people live in this fantasy world. They don't live within themselves. Most people indulge in a form of day dreaming where they dream of things which they are not. They place themselves in a position in their minds of which they are totally incapable.

So, the first thing one has to do and meditation helps one to do this, is to accept oneself and things which we regard as shortcomings are really not shortcomings. They are really not shortcomings. I always say that if my milk turns sour, I will convert it into yoghurt. Yes. So there are no shortcomings. Man is essentially divine. And once he realises that, once he accepts that, as an affirmation to himself that I am Divine and whatever shortcomings that are in me is also created or manifested by Divinity. It is not every flower that smells sweet. Some has a higher content of fragrance. Some a lesser content of fragrance. So if I have less fragrance, why should I not just be what I am? For I have been born as that particular flower with little fragrance. And I am not going to image myself or go into daydreams thinking myself as a flower with an abundance of fragrance that will really do something for this whole world when I can't do something for myself. I can't do something for myself because I fail to accept myself. The beggar walks in the street and he daydreams that he is a King. How can he be that King? Yet he is a King, a King unto himself. For even if that beggar really analyses his position, he would find that within himself he is a King, a Master in his own right, even if its in begging. Good.

Like that we could use so many, many analogies on the path of self-acceptance. So self-acceptance requires discrimination and self-acceptance requires responsibility, that I am responsible for everything that I am today. No one

has made me good and no one has made me bad. Whatever I am, I have created for myself. I have gone through so many lifetimes and I am today the sum total, the sum totality, the result of all my actions of the past. And if that is the case why should I not accept myself because I am a creature not of circumstances. I am a creature of my own creation and because of my own creation I also create the circumstances around me. This is a very important principle to remember that my environment is not created for me but I have created the environment because of what I am.

A young girl came to see me. She met many boyfriends and she used to go out with these boys and no one would ever propose to her. They used to go out and parties and whatever they do after parties, I don't know. And like that she knew dozens of boys. Because when these people come and speak to me they regard me to be a father, a friend, a confidante and I tell them that, don't pull any punches, don't try and hide anything from me, speak out whatever your problem is and let's see what we can do about the problem. Let us rather see what you can do about the problem. That's the way we put it. So I found that the whole thinking of this girl was such that she would attract men to her that were only interested in her body. Her thinking was always such. So, when we think our thoughts we have to be very, very careful. For all the negative thoughts we think we will only draw negativity to ourselves and if we think positive thoughts, we draw positivity. So, therefore, for example a man of very high development, a man of self realisation for example, can never think bad thoughts because it rebounds, it sends off such a power which will be harmful to his environment and to himself. Because the finer, the stronger the thought, its like pitching a ball against a wall, the harder you pitch, the harder will it return to you.

So then after talking to this girl, I had a few sessions with her I made her start thinking in different terms. I said, 'Yes fine all the men you meet they are very attractive but what attractiveness do you see in them, physical attractiveness, mental attractiveness. Have you ever thought of the other aspect, that within this man there is some Divinity? There is all Divinity perhaps depending how much you can understand of it. Think of the contacts you make, think of the friends you meet and see in them that spark. Think of it consciously first until it becomes a spontaneous act'. And she started doing that. She took the advice, and she was never invited to go and see someone's etchings after that. (General laughter) You see? You see? And within six months time she got married, she got married six months time and they've just had a little baby. It's a beautiful child lovely, born of love not of lust. Because she started thinking not of the attractions she saw, not of the facial value, but of deeper values that lie within every human being. And by having these thoughts upper most in her mind, she automatically drew to herself the circumstances and the environment which was conducive to her because deep within her she had the desire to meet a man whom she could love and whom she could marry and settle down in life. Now that is how it works. And that is true responsibility, to be responsible for our actions, for our thoughts.

And we don't need any kind of mental processes to do that. We have that thinking ability inborn in us to be able to discriminate. If we can't, we rely on the Sages. Pick up any Scriptural book and all Buddhistic, Hindu injunctions, Christian injunctions tell you the same.

So, we have discrimination as part of acceptance. We have discipline as part of acceptance and we have responsibility as part of acceptance. I've always been saying that we are in a habit of always blaming someone else. We blame circumstances, we blame friends, we blame parents. If only my parents had to bring me up in a different way, then I would be a different person. We should be thankful to our parents for allowing themselves to be vehicles for us to be born through. Oh yes. Because we chose our parents in that other world, if those are the words you'd like to use, in a different dimension. We have been waiting, evaluating for the right time to take birth to the right parents. I would like to discuss with you, not now because it's a different subject, how conception really takes place. I had a long talk of it in Denmark, didn't I? It would be worthwhile going into here. How conception takes place? What is conception? How the soul, at what time and when the soul attaches itself to the body. Where does it come from and things like that? It's a different subject. Fine. Ask that question sometime and we'll speak about it. Good.

So, after in another dimension we evaluate our state of evolution, we take birth through a set of parents who are of a similar state of evolution. And because of certain characteristics that are involved within the makeup of our subtle bodies or the Jivatman or the soul, we force certain genetic combinations within our parents. Because all those various sets of chromosomes and genes has a whole range for it. There are so many permutations. But we, the soul that wants to take birth forces a certain set of combinations in the parents and that is why we get born with certain qualities in us and then what do we say 'Oh I inherited this'. You did not. You came with it. You did not inherit it from your parents. You're blaming your parents for nothing. Good. Therefore, I say we are thankful to our parents for using their bodies to bring us into this world. And to go off the subject slightly, the best way to repay those parents that brought us into this world, because thank you is a very empty word - the parents are responsible for themselves too – but the best way to repay is this, that when have your children, bring them up so well, that by bringing them up well you are automatically repaying your parents. And like that it goes on and on. Good.

So, a person is born into this world because of his own volition because of his own nature, because of the force of evolution and everything that he is born, healthy or ill, or born into a rich family or a poor family whatever it can be is just solely because of himself. Now when the child grows up and starts thinking, then he must realise this factor and this is what all teachers should teach, that be responsible for yourself. And this is not so difficult to do. It's not difficult at all, it

might sound difficult. It is very easy to admit that I am responsible for this action. Do not take the environment or the people around you into consideration there at all as far as you are concerned, they only take them into consideration as far as they are concerned. So no harm is done to them. But whatever circumstances we are placed in, we have definitely created ourselves and any human being with the littlest amount of thinking ability can realise that. So, discrimination develops with the sense of responsibility. All these qualities we have spoken about are all intertwined. They are not separate from each other. One facet becomes polished, then it enhances the entire diamond until all the facets are polished.

So, as one assumes responsibility for oneself, one becomes more accepting of oneself. One becomes more discriminating in his thoughts and actions. So these are few very simple principles to take into consideration, simple principles to practise and as discrimination increases, the sting of hurts decreases. As discrimination increases, all the sting of hurt decreases and nothing will start hurting you. We carry our own burdens, burdens of our own making. But the funny part is this that three-quarter, nine-tenths of the burdens we carry are imaginary. Now that is the tragedy, that is the tragedy I find in the lives of people. One tenth is okay, fine, one tenth of the burden, but nine-tenth is imaginary. In other words if it weighs one pound, you with your imagination make it weigh ten pounds because you live in the past or either in the future. The past is gone, you can't alter it and you are the result of the past today. So I accept myself today as I am today and if today is good as we all say, tomorrow takes care of itself. Today if I do my work well then tomorrow will be a good day for me. These are simple principles. It does not require even deep philosophical or psychological insight, just ordinary common sense. You see?

So, acceptance brings us to our primal simplicity. Everyone wants to become so important in life and all that importance is imaginary. Why do they want to be important because then they can express that ego that they have brought with them. Instead of deflating the ego, they want to inflate the ego. And in inflating the ego how many people are hurt in the process and when others are hurt, it must rebound back on you because you are responsible for that. It's nice to be important, but more important to be nice. It's nice to be important, but more important to be nice. Now these are such simple home truths. So if we are nice to people, we do not need to pretend. We only need to know that look there is Divinity in everything and automatically we become nice. You see you just need to add on the 'n' to the 'ice' and how warm you glow. Good. Now we carry these burdens, nine tenths are imaginary. If you study fear for example you'll find that your fears, nine tenths of them are imaginary. You fear things that might never ever happen. And you try repeating those fears to yourself over and over and over again and you are going to make them happen. Yes. Like someone came to me with a horoscope. This horoscope said 'Look you are not to get married because your marriage

won't last for more than two years'. And this poor chap was intelligent chap, he had an LL.B etc etc. very well educated with the mind of course, not in the heart. Yeah. So he brings this horoscope to me I read it. 'Don't get married because in two years your marriage will break up and you'll have this and you'll have that and all kinds of problems will beset you'. I took that horoscope and tore it up into a thousand pieces. He says, 'Guruji what are you doing?' I said 'I am doing the right thing. Where is your dirt bin? And by throwing this horoscope into the dirt bin, I'm insulting the dirtbin. (General laughter) It's not even worthy of the dirt bin'.

So, I spoke to him and he got married and he's happy today and they have a lovely family, nice baby and they are very, very happy. You see. So we, now nobody told this chap to go to an astrologer. He went to this astrologer by himself and got this information which made his life a misery and he lived in this fear unnecessarily. You see. So nine tenths of our burden is imaginary, imaginary fears which might not happen. Things might have a logical order, that two and two makes four and four and four makes nine, eight. (General laughter) So we can work things in a logical manner, that's fine. But life does not work logically. I remember telling my wife once you know that 'Oh I love you so, so much. I admire your illogical logic'. Because you can't get a word in. Yes. Yes. Good.

So, by accepting ourselves, by being responsible for ourselves, by developing the power of discrimination, we get rid of the burden that we carry and that burden is nine tenths imaginary. For even if it was not imaginary, what is the worst that could happen to you? What is the worst? You'll only die. And there's no death really. It's another subject we can talk about. There's no death really. And what are you taking with you, what have you come with and what are you going to take with you? You see like that it goes, unnecessary burdens. Let me tell you this story. There was a lady who was very tall six foot three and she had a boyfriend who was five foot three, perhaps five foot two and a half. (General laughter). Good. Now they used to go out in the evenings and she lived a mile away from the bus terminal. So they used to get off at the bus terminal and he used to walk her home the mile. So one night he says to her 'My love, allow me to kiss you'. He's so short always needed a stool. So here they passed an abandoned blacksmith's shop. So he got on to the anvil and he kissed his girl. Nothing wrong with that. One of the finest things invented, oh yes if you know how to kiss. Yeah. That's a different subject. (General laughter) Yes, where two souls become one, where the prana in two bodies intermingle to such a level of refinement where the bodies are lost and only the prana remains. That's kissing. Never mind. So, this chap of course gets on top of the anvil and kisses the girl and after that they start walking again. They were nearly home and he says, 'Honey can I kiss you again', with such pleading eyes. She says, 'No once a night is enough'. Then he says 'Oh, what's the use of carrying this anvil about with me'. (General laughter).

Yes, we all carry these anvils around with us, those imaginary burdens and imaginary burdens also has other aspects. One of the greatest aspects is expectation. This chap was actually expecting to kiss his girl again. Therefore he carried that heavy anvil with him. Now expectation is the father of disappointment, and disappointment is the mother of suffering. What a marriage. Expectation is the father of disappointment and disappointment is the mother of suffering. See? Because one expects so much from life, that one comes to disappointments. But if there was no expectation in the first place, there would be no disappointment. Rather better to live life from day to day. That does not mean do not have any ambitions or any plans in life. It does not mean that, but undue expectations. I know of a young man that bought a lottery ticket, two weeks before the lottery was to be drawn or three weeks, I can't remember, and every day his mind was on that lottery ticket. He couldn't concentrate on his work, he was irritable at home expecting 'Ah, here is something going to come for me' and it never came and he felt so, so despondent. He bought this lottery ticket, he invested a pound, you know he didn't get fifty thousand for it, so he was so disappointed. He cried. His wife had to phone me. She says 'My husband is in a terrible state what must I do with him?' I said 'Get him on to the bloody phone'. You see.

Undue expectations. Undue expectations. I expect to be loved by someone. What right have I got to expect that? I expect you to love me. What right have I got to expect that? Why not live my life in such a way that your love for me will automatically and spontaneously materialise. You see how important it is to be responsible, how all this plays such a great part in self-acceptance. And to be one oneself whatever one is a prince or a pauper, to be oneself is a joy in itself. Do you know there's such great joy in being a pauper? I remember running away from home once. I came to Bombay nowhere to say, slept on the beach for three nights. And then I thought I've got to find some food, some work, went to work in a little restaurant. I said 'Look I don't want any pay, just give me a plate of food, I'm prepared to work'. Now, it was quite a good bargain for an Indian businessman. Yes. Yes. Meanwhile, it was such a joy washing those dishes. I had the idea, 'Oh Lord you are giving me the opportunity, the privilege of washing someone else's dishes'. How beautiful. It's one way of serving humanity perhaps. Because I was not going to get paid for it, I knew that. Well the job lasted three days. The Health authorities came along and wouldn't allow me to sleep on the tables after the restaurant was closed. Good. I was back on the beach. But now if I had the expectations there that 'Ah I'm going to be treated well and perhaps the owner of the restaurant will make me live at his home' and if I were to build up this fantasy world as people build up all the time, I would have been hurt. Expectation.

So if we can live our lives responsibly where we are, then we can really accept ourselves. And when we can accept ourselves, then we can accept everything in life. We can accept every circumstance in life and nothing can produce unhappiness in us. Because nothing ever does produce unhappiness in us. We produce the unhappiness in us. The rest

around us, it's a play, a film show. Oh yes. Many people go and see a play and a tragedy is happening and they start sobbing of the tragedy that they are observing. They get so emotionally involved with the play that they start crying. Why? Why? Because an identification occurs between their subjective self with that which is objective. Now that is a good thing, at a level of development where everything is a oneness. Where I laugh your laughter and where I cry your tears. But this is not that. This is a projection, an identification. That is why these James Bond films were so popular and successful. Because the man sitting there is identifying himself with Sean Connery, bang, bang, bang. You see? Do you agree, that man up there? We've always got to ask those things from the man up there. (General laughter) Good.

It is projection and projection causes us suffering. And this formula business people have found where they help you to project yourself into things and circumstances that you are not. The whole world is conditioned that way. You use a certain brand of soap powder, why? Is that brand better than another brand? No, because it's thrown to you in the newspapers and the Telly and through all the advertising media. My apologies to any advertising people here. That X,Y, Z soap is good. It is good and the best. As a matter of fact everyone is the best that's what they say. Like cinema advertisements. Do you know which the best film is? The one that's playing next week. That's what the trailer says. You see. Like that, like that. So we subject ourselves to outside influences unnecessary because we have not accepted ourselves. Because we do not assume responsibility for ourselves. It is because we do not want to stand on our own feet. We always expect to be carried. Okay, by all means be carried, but also know that that will also have its reactions. You don't get carried for nothing. You pay. Do you see how simple it is?

So, discrimination develops with the sense of acceptance and a sense of responsibility within ourselves. Now, when we develop these qualities to a greater or a lesser degree, then devotion develops in us. Devotion not necessarily to one's children, or one's wife, or husband or guru or that, but just a general sense of devotion develops where everything we do, we become devoted to. When we wash the dishes in the kitchen, we are devoted in that washing. There is an innocence which gives joy. So devotion is another name for the expression of joy. It's a feeling which is a beautiful feeling that develops within us. So with the sense of responsibility and with discrimination, every action we perform becomes a joyous action. Good. Now if we want to develop this general sense of devotion to a finer level then we direct it from the general sense to a particular sense. Now, this is very, very necessary. All focusing of joy or mental energies or physical energies is good. To find optimum, maximum results in anything in life, we've got to have that focusing. And that is why you're taught Tratak, how to focus, how to gather up all those energies into a one pointedness. Fine.

So, what do we do to focus that devotion to channelise that devotion, we start with that which is nearest to us perhaps. All that that general sense of devotion can be crystallised in our wife or our husband. But one thing one has to remember, that devotion does not mean leaning on. Devotion does not mean weakness. Devotion means independence and to love independently, to be devoted to someone not because we are in need of that someone but to be devoted for the sake of devotion, because devotion is an expression of our inner self. Devotion is that joy that wells up from the opening of the heart and we feel devoted. I here sitting here, feel totally, totally devoted to you in its absolute sense. I will repeat this three times, in its absolute sense, in its absolute sense, in its absolute sense. If any of you are ill now I will come and clean your backsides for you, I feel so devoted. Why? Because it is the expression of the joy within me in practical service. You see. There's no need, there's no need, but there is a devotion, a love. It's an expression of that flower that expresses its fragrance. Of the mother suckling the baby, milk pours out naturally in abundance for the child. An expression. That's why we say the mother expresses the milk. A natural act, a spontaneous act to be able to know that I am, I'm responsible for myself, I'm responsible for my actions and if I can refine my actions and bring it to a devotional level, then I know the meaning of joy. Then I know that once I have that joy, once I'm established in that joy there will be no disappointments for me. There will no hurts for me. Never mind how much others try to hurt you, but you are standing firm as the rock and nothing hurts. Let the waves of the world smite that rock night and day, day and night, but the rock stands firm established in its own joy, established within himself or herself. Then devotion becomes automatic. It is not something acquired - 'Oh I'm devoted to my guru'. I don't want it if it does not come naturally from you. I'm not doing business with you. Love is no business. Love is an interchange, an interchange where little, little, little, little hearts perhaps, merge into one big gigantic universal heart. That's God.

So as Dante said 'The greater the man, the greater his love'. And that is what everyone has to aspire to if he accepts responsibility for himself. That is how devotion grows, of its own accord. I would like to see anyone rushing the growth of a blade of grass. You just can't do it. You might help it along by adding fertiliser and what have you. And if you put too much fertiliser you might even kill it. Like tea, two teaspoons of sugar is fine, but try putting in four, you can't drink the tea, it's too sweet. Like that in life everything has its place. Everything should become as natural as possible. We are not to carry imaginary burdens. We are to be responsible for ourselves for every action.

Now this devotion is also something we call love. And nobody can really create love. As you can't create devotion, you can't create love. You're playing games then. That devotion is just a game and most people play these games because of their needs because of their feelings of insecurity, because of their feelings of inadequacy which they should not really feel because that is imaginary. Why must a person feel that he or she is inadequate? If one typist does eighty

words a minute, and another typist does forty words a minute, why must the forty-worder one feel inadequate, because the other one is doing eighty. What right has she got to compare herself to the one that does eighty words a minute? No, be satisfied in that forty. Try and increase it if you can by greater practice. Yes. Yes. Why should she feel inadequate? She's a junior typist and why must she compare herself to a senior typist. 'I am a junior, fine. Good, and I get a junior's wage and that's okay by me. And if I want to become a senior, practice more, study more'. Fine. So we are always trying to compare, compare, compare. But the only thing we don't try and compare ourselves with, is ourselves, always with someone higher. And in some cases when a person makes so many mistakes then they try and compare themselves with someone lower. Yes.

A girl was not so good, when - why do I mention girl always - this boy was not so good, he used to run after one girl, then the other girl, then the other girl and all like that. So I tell him, I said 'Listen young man, I don't mind what you do, you are responsible for your life but if you could become more one-pointed, instead of scattering all your energies, if you become more one-pointed, it could benefit you more, it could evolve you better, it could really open yourself more, become more evolved, become more refined, have finer feelings because of that onepointedness'. So, he tells me, he says 'I'm not doing so badly, you know John and Jack and Tom, they do it more'. You see comparing with those that are, you know, not better than them. 'I only go out with different girls three times a week, while John goes out six times a week'. Justification, do you see, how we justify ourselves for our wrong acts?

So, by having self-acceptance, that develops into devotion then we don't go in for idle justifications. Fine. Now, when we feel insecure and inadequate then we try and compare ourselves to those that are above us. You see. We use this little mind in such a cunning way to suit our convenience, at times like that, at times like that. Look, I know someone that told me he says 'Ah, you're such a lovely man'. Good, but when it's convenient for her she tells me you're a guru. So when it's convenient then I'm a man. And when it's convenient the other way, then I'm a guru. You know you find these things, using even the guru as a convenience. Like that we use everything in life just as a convenience and not at its true value, justifications, this way or that way.

So, as this devotion develops it turns into love for the sake of loving without need. Now most people have certain needs in life. They need to love for example. But that need, need not be needless. A greater value could be added to that need by not thinking of oneself only but by combining the needs of the other with your needs, and make it into a beautiful need. Because if you're thinking of your needs only, then it is one-sided and anything one-sided is never really beautiful. But let that need of mine be combined with the need of another to make it a mutual need. That is the first step

until we reach the stage where one even goes beyond interdependence. First dependence, then interdependence and you go to a stage that goes beyond interdependence. And that state is the state where man and woman become so one, no division anymore. No division in the vision. One vision.

And that stage everyone can reach. And when that stage is reached, then to answer the third part of the question, one knows the meaning of surrender. For surrender is not an act that is done with the mind, that 'I surrender myself to such and such'. You have gurus in this world that talk only about surrender, yes. And of course the first thing you got to surrender to them is the wallet in your pocket. Yes. Everything you just surrender as if that is going to evolve you. I'm sure its going to evolve the bank balance, you know, with accounts in Switzerland and I don't know where all, New Jersey and Jersey Islands. So wrong, all in the name of God. All in the name of Divinity, all these vile acts are perpetrated. And then they talk of surrender. Surrender, surrender to me. Who are you to surrender to, damn you? No. It is an act if a person surrenders that way. You are bluffing yourselves if you surrender that way. Surrender is a natural outcome of the mержence of two hearts. That is surrender. That is the culmination of spiritual progress, not the beginning where the guru says 'Look, you surrender everything you got to me, your wives, your children, your wealth, your everything.' You don't start with surrender. Surrender is the culmination, where nothing is needed where two hearts beat as one. That is the guru-chela relationship, where no division exists between the guru and the chela. It is just one heart beating in two bodies perhaps and yet even the two bodies become unnoticeable when the bodies fall away. See.

So, I've told you about what acceptance is and how with the sense of responsibility, discrimination, etc. etc. one finds devotion which is a natural growth. The tree grows and the fruit is the surrender. You see. Everything is natural, no forcing, no act of will. Act of will is in the discipline in the beginning stages. For all these practices, and all these things we discuss and talk about is nothing but preparation, preparation for that moment of illumination which is, in other words surrender itself. You are surrendered unto the light. You are illumined. You have become one with the light. And the great Teachers that have existed, Krishna, Buddha, Christ, Mahavir, we use them as symbols, focal points to focus our attention. We surrender to Divinity, not to the embodiment. The embodiment is only a channel, like I always say a hollow reed with a couple of holes drilled in it and Divinity blows its infinite Divine melodies through this reed. So even a hollow reed can become so useful, it can be converted into a flute. Now if that can be done, what cannot be done with the human being, ah, that is created in God's image. Every human being is a personalised God in his own right. He's a personification of God, perhaps unrealised. So, we take the guidance we listen to, not necessarily to accept in blind faith. There must be some reasoning, some logic, even if it's illogical logic. There must be some reasonableness in the acceptance.

So, we although potentially Divine and personified Gods, each and every one in his own right and because we are not, we have not reached that stage of realisation to know that I am that I am, we take the guidance and advice of the person that has known, that has experienced, that lives that I am that I am. And to merge with such a person is surrender. But not by act of will. Not by act of, not by acting, not by playing, not by assuming, not by imagining, a natural growth of that beautiful love into that oneness, where another does not exist anymore. And then this whole world becomes such a play, a beautiful dream, no nightmares, all pleasant in that oneness. That is acceptance, that is devotion, that is surrender, the culmination. And then only will we understand the true meaning of the words 'Thy Will be Done'. You see, we hear these words every day but really don't know the value of those simple words 'Thy Will be Done'. Four words, the secret of life. Three words. Life, one word. Beautiful. Okay.

Gururaj. Short one? If it's a long question we'll leave it for the afternoon.

Questioner. ... (Inaudible)... really that short (Inaudible)

Gururaj. Sorry.

Questioner. (Cont'd). (Inaudible)

Gururaj. Just let's have fast, quickies, you know. Yeah, sure.

Questioner. Could you give us your interpretation, Gururaj, of how this beautiful photographic negative image appeared on the holy shroud of Turin?

Gururaj. I'm going to shock you. The Shroud of Turin has become a gigantic business venture. That was not Christ in that shroud. It was not the body of Jesus. It was another person crucified at that time and wrapped in that shroud in very similar circumstances. And it definitely was not Jesus. That's a quickie. Next quickie?

Questioner. It wasn't really the question; I wanted to know how the actual image itself came on to the shroud.

Gururaj. Oh, scientists would know that, they've analysed these things. Haven't they yet? (General laughter) These things are made; they're certain chemicals that could have happened. It's not my subject. I could tell you about Christ but not about His image. What is better? Why talk of the reflection when you can know the light? For reflections will forever remain a reflection and yet reflection has its value. Have reflected light why not? That too gives light. You know the mirror effect. Yes. So reflection too has its value. So much to learn from everything. So much to learn and so little to teach. Yes. So little to teach. With all these philosophies we talk about on every trip that I come here, do you know what I'm basically just saying, 'I love you'. That's all. That's all. It's just outpouring. I don't know what. That's all. But then to be able to appreciate that 'I love you', to be able to appreciate those words, one has to have these discussions, these talks to gain some little understanding of what it is all about. And once we know what it is all about, as we said last night, we would know the personal God. And knowing the personal God, we reach the Impersonal where everything is nothing and within the nothingness, everything is contained. It's beautiful.

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